

THE
 Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 20, Vol. XVIII.

Saturday, May 17, 1856.

Price One Penny.

History of Joseph Smith.

(Continued from page 300.)

[January, 1841.]

January 1, 1841. The *Millennial Star* [No. 9, Vol. I.] contains the following communication, which I have read several times. It is one of the sweetest pieces that has been written in these last days. I therefore insert entire—

Election and Reprobation.—Do you believe in election and reprobation? To prevent the necessity of repeating a thousand times what may be said at once, we purpose to answer this oft-asked question in writing; so that the Saints may learn doctrine, and all who will may understand that such election and reprobation as is taught in the Old and New Testaments, and other revelations from God, we fully believe, in connexion with every other principle of righteousness; and we ask this favour of all into whose hands our answer may come, that they will not condemn until they have read it through, in the spirit of meekness and prayer.

The Lord (Jehovah) hath spoken through Isaiah (xlii. 1), saying, "Behold my servant whom I uphold—mine elect in whom my soul delighteth," evidently referring to the Lord Jesus Christ, the Son of God, chosen, or elected by the Father. (1 Peter i. 20) "Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God to serve him in the redemption of the world, to be a covenant of the people." (Isaiah xlii. 6) for a light to the Gen-

tiles, and the glory of his people Israel, having ordained him to be the judge of the quick and dead (Acts x. 42) that through him forgiveness of sins might be preached (Acts xiii. 38) unto all who would be obedient unto his gospel." (Mark xvi. 16, 17.)

Every High Priest must be ordained (Heb. v. 1), and if Christ had not received ordination, he would not have had power to ordain others, as he did when he ordained the Twelve (Mark iii. 14) to take a part in the ministry which he had received of his Father: also, (John xv. 16) "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, (Heb. v. 4) for no man taketh this honour unto himself; but he that is called of God as was Aaron (v. 5). So also, Christ ~~glorified~~ not himself to be made an high priest, but he that said unto him, "Thou art my Son, this day I have begotten thee." Nothing can give that which he does not possess; consequently, no man can confer the Priesthood on another, if he has not himself first received it; and the Priesthood is of such a nature that it is impossible to investigate the principles of election, reprobation, &c., without teaching open the Priesthood also; and although some may say that Christ, as God, needed no ordination, having possessed it eternally; yet Christ says, (John i. 33) "All power is given unto me on earth," which could not have been if he was in eternal possession; and in the previously quoted verse we discover that Christ

said unto him [i.e. his Father] glorified him to be made an High Priest, or ordained him to the work of creating the world and all things upon it, (Col. i. 16) "For by him were all things created that are in heaven and that are in the earth," &c., and of redeeming the same from the fall, and to the judging of the quick and dead, for the right of judging rests in the Priesthood, and it is through this medium that the Father hath committed all judgment unto the Son (John v. 22), referring to his administration on earth. It was necessary that Christ should receive the Priesthood to qualify him to minister before his Father, unto the children of men, so as to redeem and save them. Does it seem reasonable that any man should take it upon him to do a part of the same work, or to assist in the same Priesthood, who has not been called by the spirit of prophecy or revelation as was Aaron, and ordained accordingly? And can it be expected that a man will be called by revelation who does not believe in revelation? Or will any man submit to ordination for the fulfilment of a revelation or call, in which he hath no faith? We think not.

That we may learn still further that God calls or elects particular men to perform particular works, or on whom to confer special blessings, we read, (Isaiah xlv. 4) "For Jacob my servant's sake, and Israel mine elect, I have called thee (Cyrus) by thy name, to be a deliverer to my people Israel, and to help to plant them on my holy mountain, (Isaiah lrv. 9, see connexion) for mine elect shall inherit it, and my servants shall dwell there, even on the mountains of Palestine, the land of Canaan which God had before promised to Abraham and his seed; (Gen. xvii. 8) and the particular reason why Abraham was chosen or elected to be the father of this blessed nation, is clearly told by the Lord, (Gen. xviii. 19) "For I know him; that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him;" and this includes the general principle of election, i.e. that God chose, elected, or ordained Jesus Christ, His Son, to be the creator, governor, saviour, and judge of the world; and Abraham to be the father of the faithful, on account of His foreknowledge of their obedience to His will and commandments, which agrees with the saying in the 2 Tim. ii. 21, "If a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work."

Thus it appears that God has chosen or elected certain individuals to certain blessings, or to the performance of certain works;

and that we may more fully understand the movements of the Supreme Governor of the universe, in the order of election, we proceed to quote the sacred writers, (Rom. viii. 29, 30) "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren; moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." And whom did He foreknow? Those that loved Him, as we find in the 28th verse of the same chapter—"For we know that all things shall work together for good to them that love God, to them who are the called according to his purpose." And "who are the called according to his purpose?" Those whom He foreknew, for He foreknew that those who loved Him would do His will and work righteousness; and it is vain for men to say they love God, if they do not keep His commandments. Cain found it so when he presented an unrighteous offering, for God said unto him, (Gen. iv. 7) "If thou doest well, shalt thou not be accepted?" And yet he was not accepted. "But whose keepeth his word, in him verily is the love of God perfected; and hereby know we that we are in him" (1 John ii. v.), or, that we "are the called according to his purpose."

But did not God foreknow all things and all men? Surely; "Known unto God are all his works from the beginning of the world" (Acts xv. 18). But does that prove that all men would love Him and keep His commandments, so that He would predestinate them unto eternal life? Certainly not, for that would make God to foreknow things which were not to be, and to predestinate men to that unto which they could never attain. (Matt. vii. 13) "For wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat."

The principles of God's kingdom are perfect and harmonious, and the Scriptures of truth must also agree in all their parts, so that one sentiment thereof shall not destroy another, and when we read that, "whom he did foreknow, he also did predestinate;" and that "known unto God are all his works;" so that it might appear from an abstract view thereof, that God foreknew all, and consequently predestinated all "to be conformed to the image of his Son;" we ought also to read, (Mark xvi. 16) "He that believeth not shall be damned;" and (John viii. 24), "If ye believe not that I am he, ye shall die in your sins;" also (Matt. xxv. 41), "Depart from me ye cursed, for I was as hungry and ye gave me no meat." &c.

Paul, referring to the Saints (Rom. i. 7). calls them beloved of God, *called* to be

Saints; and says, (Rom. viii. 1) "There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit," and goes on to show in his epistle to the Romans, that the law (the law of carnal commandments given to the children of Israel, the covenant people,) could not make the comers thereunto perfect (see also Heb. x. 1), but was given for a schoolmaster to bring us unto Christ (Gal. iii. 24); so that when he had come and offered himself without spot unto God (Heb. ix. 14), the sacrifice of the law should be done away in him, that the honest in heart all might come unto the perfect law of liberty (James i. 26); or the Gospel of Christ, walking no longer after the flesh but after the spirit, and be of that number who love God and keep His commandments, that they might be called according to His purpose (Rom. viii. 28); and these were the individuals referred to, whom God foreknew; such as Abel, Seth, Enoch, Noah, Melchisedec, Abraham, Lot, Isaac, Jacob, Joseph, Moses, Caleb, Joshua, the harlot Rahab, who wrought righteousness by hiding the servants of God, when their lives were sought by their enemies, Gideon, Barak, Sampson, Jephtha, David, Samuel, and the Prophets; (Heb. xi.) "Who through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." These all died in faith, having kept the commandments of the Most High, having obtained the promise of a glorious inheritance, and are waiting the fulfilment of the promise which they obtained; (Heb. xi. 40) "God having provided some better thing for us, that they without us should not be made perfect."

The Prophet Alma bears a similar testimony to the other Prophets concerning election, in his 9th chap. [Book of Mormon] saying, "This is the manner after which they were ordained; being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works, in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling; yea, with that holy calling, which was prepared with, and according to a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might have had as great privilege as their brethren; or in fine, in the first

place, they were on the same standing with their brethren. Thus, this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only-begotten Son, who was prepared, and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they might also enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world, or, in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things." (Rom. ix. 11, 12) "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger." As we have before shown why God chose Abraham to be the father of the faithful, viz., because He knew he would command his children and his household after him; so now we see, by this, why the purposes of God, according to election, should stand, and that for His oath's sake. (Gen. xxii. 16, 17, 18) "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Here the Lord Jesus, coming through the seed of Abraham, is again referred to, through whose sufferings and death, or in whom all the nations of the earth were to be blessed, or made alive, as they had died in Adam (1 Cor. xv. 22). In this, election is made manifest, for God elected or chose the children of Israel to be His peculiar people, and to them belong the covenants and promises, and the blessings received by the Gentiles come through the covenants to Abraham and his seed; for through the unbelief of the Jews (Rom. xi. 17) they were broken off, and the Gentiles were grafted in; but they stand by faith (Rom. xi. 20), and not by the oath of election; therefore it becometh them to fear lest they cease quickly to bear fruit and be broken off (verse 21) that the Jews may be grafted in again; for they shall be grafted in again (verse 23), if they abide not in unbelief.

The Gentiles became partakers of the blessings of election and promises, through faith and obedience, as Peter says, writing to the

strangers scattered abroad (1 Pet. 1st chap.), who were the Gentiles, the "elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience;" (1 Peter xi. 9) for "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light," (verse 10) which in *time past* were not a people, but now are the people of God, which had not obtained mercy, but now have obtained mercy."

Why were they a peculiar people? Because God had chosen that generation of Gentiles, and conferred on them the blessings which descended through the Priesthood, and the covenants unto the house of Israel, or grafted them into the good olive tree (Rom. xi. 17); and thus the house of Israel became the ministers of salvation to the Gentiles; and this is what the house of Israel was elected unto, not only their own salvation, but through them salvation unto all others; (John iv. 22) "For salvation is of the Jews;" (Rom. xi. 11) and "through their fall salvation is come unto the Gentiles."

Among the promises need we find Jesus Christ either last nor least, but the great High Priest and head of all, who was chosen to lay down his life for the redemption of the world, for without the shedding of blood there could be no remission of sins (Heb. ix. 22). (Deut. vii. 6, 7, 8, 9) Moses bears a similar testimony with Peter and Paul to the principles of election — "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not let his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;" which proves the long continuance of the blessings of this highly favoured people.

And the Lord said unto her, (Rebecca, Gen. xxv. 23) "The Elder shall serve the younger." And why? Because that Isaac, the father of Esau and Jacob, the husband of Rebecca, and the son of promises to Abraham, was the heir; and as Esau was the elder son of his father Isaac, he had a legal claim to the birthright; but through unbelief, and

neat of heart, and hunger, he sold his birthright to his younger brother Jacob (Gen. xxv. 33); and God knowing beforehand that he would do this of his own free will and choice, or acting upon that agency which God has delegated to all men, said to his mother, "The elder shall serve the younger;" for as the elder son Esau, has sold his birthright, and by that means lost all claim to the blessings promised to Abraham; those blessings and promises must have failed, if they had not descended with the purchased birthright unto the younger son, Jacob, for there was no other heir in Israel's family; and if those blessings had failed, the purposes of God according to election must have failed in relation to the posterity of Israel, and the oath of Jehovah would have been broken, which could not be though heaven and earth were to pass away. (Rom. ix. 18) "As it is written, Jacob have I loved, but Esau have I hated." Where is it written? (Mal. i. 1, 2). When was it written? About 397 years before Christ, and Esau and Jacob were born about 1773 years before Christ, (according to the computation of time in Scripture margin,) so Esau and Jacob lived about 1376 years before the Lord spoke by Malachi, saying, "Jacob have I loved, but Esau have I hated," as quoted by Paul. This text is often brought forward to prove that God loved Jacob and hated Esau before they were born, or before they had done good or evil; but if God did love one and hate the other before they had done good or evil, He has not seen fit to tell us of it, neither in the Old or New Testament, or any other revelation; but this only we learn, that 1376 years after Esau and Jacob were born, God said by Malachi — "Jacob have I loved, and Esau have I hated," and surely that was time sufficient to prove their works, and ascertain whether they were worthy to be loved or hated.

And why did He love the one and hate the other? For the same reason that He accepted the offering of Abel and rejected Cain's offering. Because Jacob's works had been righteous, and Esau's wicked, and where is there a righteous father who would not do the same thing? Who would not love an affectionate and obedient son more than one who was disobedient, and sought to injure him and overthrow the order of his house? (Objection.) But God seeth not as man seeth, and He is no respecter of persons. (Acts x. 34.) True, but what saith the next verse, "He that *hath* God, and *worketh* righteousness is accepted of him;" but it does not say that he that *worketh* wickedness is accepted, and this is a proof that God has respect to the *actions* of persons; and if He did not, why should He command obedience to His law? For if He had no respect to the actions of men, He would be just as well

pleased with a wicked man for breaking His law as a righteous man for keeping it; and if Cain had done well, He would have been accepted as well as Abel (Gen. iv. 7), and Esau as well as Jacob, which proves that God does not respect persons, only in relation to their acts. (See Matt. xiv. 34 to the end) "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat," &c.; and because that God blessed Abel and Jacob, this would not have hindered His blessing Cain and Esau, if their works had been righteous like unto their brethren; so God's choosing one nation to blessing does not doom another to cursing or make them reprobate, according to the reprobation of God, as some suppose; "But by resisting the truth they became reprobate concerning the faith" (2 Tim. iii. 8); and are "abominable, and disobedient, and unto every good work reprobate" (Titus i. 16); consequently, are not fit subjects for the blessings of election.

Rom. ix. 15, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (See Exod. xxxiii. 13 to the 19) "My presence shall go with thee, and I will give thee rest, for thou hast found grace in my sight, and I know thee by name, and I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." (Rom. ix. 16) "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" having His eye at the same time directed towards His covenant people in Egyptian bondage. For the Scripture saith unto Pharaoh (Exod. ix. 16, 17), "And in very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go."

God had promised to bring the house of Israel up out of the land of Egypt at His own appointed time; and with a mighty hand and an outstretched arm, and great terrible-ness (Deut. xvi. 8). He chose to do this thing that His power might be known, and His name declared throughout all the earth, so that all nations might have the God of heaven in remembrance, and reverence His holy name; and to accomplish this it was needful that He should meet with opposition, to give Him an opportunity to manifest His power; therefore He raised up a man, even Pharaoh, who, He foreknew, would harden his heart against God, of his own free will and choice, and would withstand the Almighty in His attempt to deliver His chosen

people, and that to the utmost of his ability; and he proved himself worthy of the choice, for he left no means untried, which his wicked heart could devise to vex the sons of Abraham, and defeat the purposes of the Most High, which gave the God of Abraham an opportunity to magnify His name in the ears of the nations, and in sight of this wicked king, by many mighty signs and wonders, sometimes even to the convincing the wicked king of his wickedness, and of the power of God, (Exod. viii. 28, &c.) and yet he would continue to rebel and hold the Israelites in bondage; and this is what is meant by God's hardening Pharaoh's heart. He manifested Himself in so many glorious and mighty ways, that Pharaoh could not resist the truth without becoming harder; so that, at the last, in his madness, to stay the people of God, he rushed into the Red Sea, with all his host, and was covered with the floods.

Had not the power of God been exerted in a remarkable manner, it would seem as though the house of Israel must have become extinct, for Pharaoh commanded the midwives to destroy the sons of the Israelitish women as soon as they were born (Exod. i. 15, 16); and called them to account for saving the men children alive, (verse 18); and charged all his people saying, "Every son that is born, ye shall cast into the river" (verse 22); and yet God would have mercy on whom He would have mercy (Rom. ix. 18); for He would have mercy on the goodly child, Moses, when he was hid and laid in the flag (Exod. ii. 3) by his mother to save him from Pharaoh's cruel order, and caused that he should be preserved as a Prophet, and deliverer to lead his people up to their own country, and whom He would He hardened, for He hardened Pharaoh by passing before him in mighty power and withdrawing His spirit, and leaving him to his own wicked inclination, for he had set taskmasters over the Israelites to afflict them with their burdens, and caused them to build treasure cities for Pharaoh, and made them to serve with rigour; and made their lives bitter with hard bondage, in mortar and brick, and all manner of service in the field (Exod. i. 11, 12); beside destroying the men children; thus proving to the God of heaven, and all men that he had hardened his own hard heart, until he became a vessel of wrath, fitted for destruction (Rom. ix. 22); all this long before God said unto Moses, "I will harden his (Pharaoh's) heart" (Exod. iv. 21).

Are men, then, to be saved by works? Nay, verily, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Eph. ii. 8); "Not of works, lest any man should boast" (v. 9); "Not by works of righteousness which we have done, but

according to His mercy He saved us" (Titus iii. 5); and yet faith without works is dead, being alone (James ii. 17). Was not Abraham our father justified by works? (v. 21). Shall we then be saved by faith? Nay, neither by faith nor works, but by works is faith made perfect (v. 22); but "by grace are ye saved" (Eph. ii. 8); "And if by grace, then it is no more of works, otherwise grace is no more grace; and if it be of works, then it is no more grace; otherwise works is no more works" (Rom. xi. 6); "Ye see then how that a man is justified by works, and not by faith only" (James ii. 24).

Rom. x. 3, 4. "For they (Israel) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth." Thus the righteousness of God is made manifest in the plan of salvation by His crucified Son; "For there is none other name under heaven given among men whereby we must be saved," but the name of Jesus Christ of Nazareth (Acts iv. 10, 12); but of this the Jews were ignorant, although they themselves crucified him; and they have been going about, wandering among all the nations of the earth ever since, for the space of 1800 years, trying to establish their own righteousness, which is of the law of Moses, which law can never make the comers thereunto perfect (Heb. x. 1); yet notwithstanding their darkness and long dispersion, there is a remnant, according to the election of grace (Rom. xi. 5); whom God will gather from among all people whither they are scattered, and will be sanctified in them in the sight of the heathen; then shall they dwell in their land which God gave to His servant Jacob, and they shall dwell safely therein, and shall build houses and plant vineyards; "Yea, they shall dwell with confidence when I have executed judgments upon all those that despise them round about; and they shall know that I am the Lord their God" (Ezek. xxviii. 25, 26; Is. xi. 11 to 16); and when this gathering shall be completed, "It shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north, and from all lands whither he had driven them, and I will bring them again unto this land which I gave unto their fathers" (Jer. xvi. 14 to the end).

Rom. xi. 7. "What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it." And why have they not obtained it? Because they sought

it not by faith, but it were by the works of the law, for they stumbled at that stumbling stone; as it is written, "Behold I lay in Zion a stumbling stone and rock of offence" (Rom. ix. 32, 33); "to both the houses of Israel, and for a gin and for a snare to the inhabitants of Jerusalem, and many of them shall stumble" (Isaiah viii. 14, 15); but "have they stumbled that they should fall? God forbid; but rather through their fall, salvation is come unto the Gentiles" (Rom. xi. 11). "And Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi. 24); and when the house of Israel shall be restored to their possessions in Canaan, it may truly be said, the election hath obtained it; for the fulfilment of God's oath of election to Abraham, as the father of the faithful, and the promises to his children, will obtain that for Israel, which he has sought for in vain by the law of Moses.

This is the election that we believe in, viz., such as we find in Prophets and Apostles, and the word of the Lord Himself, and as we have not room to give all the quotations in full, relating to election in this epistle, we would invite the Saints to examine the Scriptures, in connexion with these quoted; and whenever they find election, or any other principle or blessing, given or applied to the house of Israel, let those principles continue with the house of Israel, and not apply that to Esau which belongs to Jacob; or to the churches of modern times which belong to the ancient covenant people; and always ascertain how the Lord, the Apostles and Prophets have applied their words, and ever continue the same application, and knowledge and wisdom will be added unto you; and in the words of the beloved Peter and Paul, we would exhort you to "work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure" (Phil. ii. 12, 13); "Giving all diligence to make your calling and election sure" (2 Pet. i. 10); for this is that sealing power spoken of in Ephesians i. 13, 14—"In whom ye also trusted, after that ye heard the word of truth; the gospel of your salvation, in whom also, after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, until the praise of his glory;" (2 Pet. i. 11). "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Amen.

BRIGHAM YOUNG,
WILLARD RICHARDS.

(To be continued.)

Indian War on the Pacific.

Head Quarters, Department of the
Pacific, Benica, Cal., February 12, 1856.

To His Excellency, Isaac J. Stephens,
Governor of Washington Territory—

Sir—I received your communication of the 23rd December and 29th January, 1856, on the 6th inst., but too late to reply to it by the return steamer. For the information which it imparts, you have my thanks. When you know my instructions to Colonel George Wright, of the Ninth Infantry, at Vancouver, you will discover that many of your suggestions have been anticipated. In presenting, however, your plan of campaign, which is a very extended one, you should have recollected that I have neither the resources of a Territory, nor the treasury of the United States at my command. Still, you may be assured that the war against the Indians will be prosecuted with all the vigour, promptness, and efficiency I am master of, at the same time without wasting unnecessarily the means at my disposal, by untimely and unproductive expeditions. With the additional force which recently arrived at Vancouver, and at the Dalles, I think I shall be able to bring the war to a close in a few months, provided the extermination of the Indians, which I do not approve of, is not determined on, and private war prevented, and the volunteers withdrawn from the Walla-walla country.

Whilst I was in Oregon it was reported to me that many citizens, with a due proportion of volunteers and two newspapers, advocated the extermination of the Indians. This principle has been acted on in several instances, without discriminating between enemies and friends, which has been the cause in Southern Oregon, of sacrificing many innocent and worthy citizens—as in the case of Major Lupton and his party, (volunteers,) who killed twenty-five Indians, eighteen of whom were women and children. These were friendly Indians, on their way to the Indian reservation, where they expected protection from the whites. This barbarous act is the cause of the present contest in the Rogue river country, and

as Capt. Judah, U. S. A., reports, is retaliatory of the conduct of Major Lupton.

By the same mail which brought me your communication I received one, now before me, from a person whom I think incapable of misrepresentation, which informs me that the friendly Cayuses are every day menaced with death by Gov. Curry's volunteers. The writer says they have despoiled these Indians—who have so nobly followed the advice of Mr. Palmer, to remain faithful friends to the Americans—of their provisions. To-day, he says, these same volunteers, without discipline and without orders, are not yet satisfied with rapine and injustice, but wish to take away the small remnant of animals and provisions left.

Every day they run off the horses and cattle of the friendly Indians. These had become indignant, and will not be much longer restrained from resisting conduct so unworthy of the whites, who have made them so many promises to respect and protect them if they remain faithful friends. The writer further says, if the volunteers are not arrested in their brigand actions, the Indians will save themselves by flying to the homes of their relatives, the Nez Perces, who have promised them help, and then all the Indians of Oregon and Washington would join in the common defence. This information is in a great measure confirmed by a person, who, I am assured, enjoys your confidence.

I need not say, although I had previously instructed Colonel Wright to take possession of the Walla-Walla country at the earliest moment practicable, that I directed him to give protection, as soon as he could, to the friendly Cayuses from the depredations of the volunteers. It is such conduct as is here complained of that irritates and greatly increases the ranks of the hostile tribes, and if the Nez Perces join in the war against us, which I hope to prevent, we shall require a much larger force than we now have in Washington and Oregon Territories to resist savage barbarity and to protect the whites.

In regard to the operations east of Cascade mountains, if Governor Curry's volunteers have not driven the friendly

Cayuses and the Nez Percés into the ranks of the hostile tribes, and they should be withdrawn from the Walla-Walla country—I have great hopes that I shall be able to bring the Indians in that region to terms, notwithstanding the volunteers killed the chief, Pin-pin-mox-mox, scalped him, cut off his ears and hands, as reported by volunteers, and sent them to their friends in Oregon—all this, too, after he met them under a flag of truce, declaring he was for peace, that

he did not wish to fight, that his people did not wish to fight, "and that if any of his young men had done wrong, he would make restitution;" while at the same time he offered the volunteers cattle for food. Such conduct may have caused feelings difficult to overcome. I trust however I shall be able to do it. . . .

I am, very respectfully, your obedient servant,

JOHN E. WOOL, Major General,
United States Army.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 17, 1856.

ELECTION AND REPROBATION.—The article on Election and Reprobation, from the History of Joseph Smith, is one of the richest documents, in principle, in the works of the Church. This subject has ever been a fruitful theme for discussion by the sectarian world; and learned divines, with all their labour, have ended where they began—in ignorance. But in this article the subject is spread out, before the attentive reader, in plainness and simplicity.

The leading principle of this subject is that all intelligences, when first created, stand on an equal footing with regard to their final salvation. All are free to choose good or evil. Through the whole course of their being, the Lord opens up the road to exaltation before them, just as far as they are willing to walk in it, and it is the devil's mission to see that the road to death is equally free, and, so far as he can make it, inviting. In this particular, the Lord is no respecter of persons, but gives all His children an equal chance to run the race, for life or death. This being the starting point for all intelligences, they have the privilege of working out the results for themselves, according to the great law of cause and effect. As soon as they begin to act for themselves, the Lord deals with them according to their works, or in the words of the article, God respects persons. "*only in relation to their acts.*" Hence the exhortation of the Apostle to the Saints, to "work out their salvation." Query? How does God know men before they are brought into the world? Is this foreknowledge of God simply an abstract intelligence, without any relation to men's conduct previous to their coming into this world? Such a supposition is equally as absurd as the sectarian notion—that He created the world out of nothing? Admit this opinion—generally received as true among the Christian sects of the day,—and on the same principle why should He not fore-ordain men in this world to salvation and exaltation in the next, without any regard to their conduct here? Why is it necessary for them to go through trials and afflictions in this world, in order to prove themselves worthy of these blessings? Such a position is evidently untenable by *analogy*, reasoning, and it is still more so when written revelation is brought to bear upon it. The Apostle Paul says, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son." All persons who believe the Bible, will admit that, in a general sense, God has ever known all the intelligences which He

has created; but the foreknowledge here spoken of is evidently of a special nature, and relates to particular individuals. What could have been the facts embraced in that knowledge, unless they were the works of these particular individuals, which caused the Almighty to pre-determine that they were fitted eventually to arrive at that state of perfection in the scale of being expressed in the words—"to be conformed to the image of His Son?" The Apostle further says, "Moreover, whom He did predestinate"—that is, decide upon in His mind—"them He also called," that is, He decreed in His councils the part they would be called upon to act in this world, and appointed them to it. The bearing of this Scripture is strong presumptive evidence, at least, that the spirits of men had the privilege of choosing good or evil before they came here, and were judged according to their works there, as well as here.

But there are other evidences which leave no room for doubt on this subject. The following from the ninth chapter of the writings of the Prophet Alma, which is quoted in the article referred to, makes the subject plain. Speaking of those Priests which were ordained after the order of the Son of God, he says, "And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil, therefore they, having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such." A plain, common-sense analysis of this instruction of the Prophet Alma, must prove quite satisfactory to any one who is seeking after correct principle on this subject. There is no reason why the language should not all be taken in the literal sense in which it is generally understood. The words "ordained," "called," and "prepared," as now used in connexion with the Priesthood, mean set apart, and fitted by an ordination or endowment of authority and power, to perform the work to which they were called.

"From the foundation"—or beginning—"of the world." No person could understand the time of the foundation of a structure, otherwise than being antecedent to that of its completion. Whether a day, as mentioned in the Mosaic account of the creation, was according to our reckoning of time, or according to the Lord's—a thousand years—we shall not attempt here to determine, for it is not necessary in order to establish the argument. For no one will deny that the time when the Lord first commenced to organize the earth after its present order, was a definite period previous to bringing man upon it; consequently, Adam, Abel, and all holy men who held the Priesthood must have been ordained, and prepared for their position here, in a previous state of existence. But we evidently cannot confine our view of the subject of this fore-ordination of the spirits of men, to only a short time previous to their taking tabernacles on the earth, for the morning of the first day of creation, as we have an account of it, evidently was not the time when the foundation of the earth was laid; for the first intimation which we have is that, "the earth was without form and void, and darkness was upon the face of the deep." What are we to understand by "the earth was without form," unless it is that it already existed as a mass of matter without being properly organized for the reception of man? The time when this mass began to be collected together, must have been the time referred to in the phrase, "from the foundation of the world;" it might have been one day of our time, a thousand years, or an eternity; but whenever it was, we are assured that holy men who had since appeared on the earth, were at that time already called, appointed, and ordained, or set apart to perform a specified work here on the earth; and that at a particular period after its organization. As we reckon time, it was a long period

after the creation before these who were ordained "from the foundation of the world" came forward to fulfil their missions. The ancient Prophets made their appearance from time to time before Christ, he and the holy men of his dispensation performed their missions after 4000 years had elapsed from the creation. Joseph Smith and the present Apostles and Prophets have appeared after over 5800 years; and there are still many more yet to come. These facts bring the subject more definitely within the scope of our understanding.

On what was this fore-ordination predicated? We have before seen that it would be contrary to the principles of the eternal Priesthood, for the Almighty to do it by the exercise of arbitrary power—by the *ipse dixit* of His will—independent of the acts of those intelligences under him, in the exercise of their free agency. For that would be the plan on which Lucifer offered, in the council of the Gods, to come on the earth and redeem all mankind, but his plan was condemned, and he sent to earth on a very different mission.

The words of the Prophet Alma, before quoted, give us considerable light on this subject. "Being called and prepared according to the fore-knowledge of God," that is, God knew by the law of cause and effect, by what they had already done in their spiritual estate, previous to the time of their being called, that they would work righteousness in their temporal probation, in the same manner as He, through His servants, now judges of what men will do in certain positions, by what they have already done, and they are placed in these positions to further prove and try them, to see whether they will fulfil these expectations. This principle of judging their future course, by the past, is evident from what follows—"On account of their exceeding faith and good works." Faith in what? In the great plan of redemption which was decided upon in the councils of eternity, previous to or at the time that the spirits of men were first created. That men had the privilege of choosing good or evil, not at some indefinite period of their existence as spirits, but that they were the first things placed before them, on the choice of which they could exercise their free agency, is evident from the words which immediately follow those quoted above—"In the first place being left to choose good or evil, therefore they having chosen good." The words "*in the first place*" evidently mean in the beginning, before anything else.

We by no means suppose that men have ever had the power of eternal lives sealed upon them in their spiritual estate. This is evidently not so, from the following—"Called with a holy calling; yea, with that holy calling, which was prepared with, and according to a preparatory redemption for such;" "*preparatory redemption*" signifying that, if they were faithful in performing the work which they were ordained unto, in their temporal state, it only tended to prepare or fit them for a final or complete redemption. Hence we do not find Jesus saying, "All power is given unto me in heaven and on earth," until he had passed through his mortal career, and overcome death in the resurrection. In all the dealings of God with His servants, both in ancient and modern times, He increases power and blessings upon them, in proportion to their faithfulness in performing the work to which they have been appointed, or fore-ordained. We also find, in this dispensation, that the faithful receive from time to time blessings and ordinations which are "*a preparatory redemption*," until the Lord has sufficiently proved them to know that they are worthy to have sealed upon them the power of eternal lives, by the *Holy Spirit of promise*.

There is much in the article, and in the quotations from ancient and modern Scripture which it contains, which might be brought to bear in order to more clearly elucidate this general principle—that faith and good works, both in the

spiritual and in the temporal estates of man, are the only foundation for final redemption, exaltation, and eternal lives, after death and the resurrection; and that although a veil hides our doings in the spiritual world from us, still in this life we are continually reaping the fruits of what we did there, and after the resurrection we will reap the reward of our deeds in both our spiritual estate and mortal career. But space will not permit of our examining this instructive subject of election further at present.

The principle of men becoming reprobate to faith and good works, through choosing evil instead of good, is beautifully illustrated in the article from the History of Joseph Smith; and therefore we shall not dwell upon it here. But it is evident that the principle of reprobation pertains to the spiritual estate of man, as well as that of election, from the fact—that one third of the spirits, led by Lucifer, rebelled in heaven, and from that time became reprobate to all good works, forfeited their right to come on the earth to take tabernacles, and were thrust out of heaven upon it, to tempt the children of men with evil, that they might in this life, also, have the privilege of acting upon their free agency, and of proving themselves by their works.

Reflection on these subjects gives us some glimpses of the extent and magnitude of the creation of man, and of the plan for his redemption. It shows us the infinite extent of the consequences of our works, whether good or evil, and the necessity of watching well every act of our lives, for their effects will be seen through the eternities to come. It also shows us the utility and beauty of the plan which the Father has devised for the exaltation of His children.

The article on Election and Reprobation was evidently intended to be only a brief compendium of the vast subject, and to contain the keys by which those, who will study it with humility, praying for the spirit of revelation to open the vision of their minds, may unlock the doors which will admit them to view its opening glories. To those who continually seek after rich treasures of knowledge, through the medium of revelation, we recommend a careful and prayerful study of the article in question. To the careless and indifferent it will, no doubt, appear dry and uninteresting. Surely if the Prophet Joseph, with the light and intelligence which he possessed, could read it several times with pleasure and satisfaction, and pronounce it "one of the sweetest pieces that has been written in these last days," it is richly worthy of the attention of the Saints now.

ADDRESS OF THE "SKANDINAVIENS STIERNE" OFFICE.—The address of this Office, and also of Elder H. C. Haight, is, Lorentzens Gade, 504, A. 5. Stuen til Venstre, Copenhagen.

Foreign Correspondence.

THE FRENCH MISSION.

Dover, April, 1856.

President Richards.

Dear Brother—Knowing the interest you take in the welfare of the honest in heart, I offer this sheet, which communicates some things respecting the French Mission, and gives a brief account of my labours

in France. Since I have been in England, many Saints have asked me how many Branches and how many Saints there were in France, evidently thinking that the facilities for making known the principles of salvation are as great in France as they are in England. They are not; indeed, I wish they were. I know, in many places on the Continent,

there has been a steady flow of souls into the Church; and Branches have been organized in many large and populous cities. The amazing rapidity with which the doctrines of the Gospel have been promulgated and planted in foreign nations, by the Apostles and Elders of this dispensation, is a subject full of interest to the Saints, and fills their hearts with joy. There are difficulties attending the French Mission, peculiar to itself, which I will endeavour to show in the following remarks.

At a General Conference, which was held at St. Heliers, Jersey, July 23, 1833, I was appointed to labour in Havre and its vicinity. I arrived there on the 16th of the following month, and found the Saints in that place enjoying a good degree of the Holy Spirit. Havre is a large town, situated at the mouth of the river Seine, with a population of about seventy thousand.

I endeavoured to learn, day after day, from those with whom I associated, and from persons that were acquainted with the laws of the country, what were the privileges granted to dissenters by the government, in order that I might adopt some plan to disseminate the principles of the Gospel. After a short time I was sorry to learn that there were none. I was then convinced that religious liberty had been banished from the French nation. Instead of the government being the promoter of whatever tends to elevate the condition of the people, it had made laws to hinder the progress of truth, whereby the people could be enlightened and redeemed.

In France no person is allowed to sell, lend, or distribute any kind of pamphlet without having on it the *Estampille de la Prefecture*, that is, a certain stamp. Even a common circular cannot be circulated without being stamped. According to the law of the 27th July, 1849, article 6th—“All distributors or hawkers of books, pamphlets, &c., must be provided with an authorization, which will be delivered to them by the *Préfet* of Police. Any person acting contrary to the above, will be condemned by the tribunals, and imprisoned from one to six months, and fined from 25 to 500 francs. A copy of each work must be sent to *M. le Ministre de l'Intérieur*, in order that a committee may examine them. An individual wishing to distribute pamphlets must be well known

by the mayor of the town in which he resides, and he must have a certificate from the mayor before he can have an authorization from the *Préfet*.”

Some little time back, in a town in Brittany, a young man was fined 500 francs (£20) for distributing religious tracts, without having an authority to do so.

A brother that was sent on a mission, in the *Département de la Sarthe*, was obliged to walk between two gendarmes like a thief, and was imprisoned several weeks, because he gave the people some tracts containing the first principles of the Gospel of Jesus Christ. All this in a Christian country!

The authorities refused to stamp our books, because the priests denounced them as being heretical. Our principles came in contact with some of the abominations of the Mother of Harlots, therefore they were afraid to let the people read our works, lest, peradventure, they might get their eyes open to the truth. When I found that I could not circulate the printed word, I thought I might be able to get among the people and talk to them about the Gospel; but I could not do so to any extent; I soon met with a greater difficulty, which was the existence of secret societies, and a number of spies, by which I found myself surrounded. These spies are called *mouchards*; their business is to hear and see all they can. If they find a number of men talking together, they will endeavour to learn what those men are talking about. They regard every movement with jealousy, and keep a watchful eye upon all whom they have reason to suspect of being engaged in propagating new principles; if they are religious principles, the priests are informed of it, and they send out their spies, which are generally women, for there are female Jesuits, as well as male; they go from house to house to learn what they can, and then report what they have learnt; and if the priest thinks proper, he can get the promulgator of those principles arrested.

Men living under such despotism are afraid to investigate principles that come in contact with the laws of the land; in fact they look upon strangers with suspicion. I was one day in a certain house within a few hours in my journal, while I was doing so a gentleman came in and remained there a short time. Just before leaving the place he called the master of the house aside, and told him to mind

what he said, because I was writing down all that they were talking about. When I heard what he had said, I was rather amused; the man had never seen me before.

The people have been deceived so many times that they have become quite mistrustful. In France a man cannot trust his neighbour; indeed some classes of men there have a password and countersign among themselves, to prevent spies from knowing their designs, and getting among them. The French are a giddy people and most of them like to talk of nothing else but politics and atheism. Religion with them is all a farce; yet I know there are some good men and women in France, that the Lord will gather out in His own due time.

Under such circumstances I could not do much without coming in contact with the laws of the nation. Before I started on my mission, I remember that I was instructed to teach the Saints under my charge, to be subject in all things, to the powers that be, and to honour their laws by a ready obedience to all requirements of them as French citizens, and to show them an example by doing so myself, and that if those requirements were not just, God would hold those authorities responsible. Knowing that obedience was the principle whereby we obtained blessings in the kingdom of God, I resolved to remain and to do my best under the circumstances in which I was then placed; looking up to the Lord for strength and wisdom, to do the little that could be done; leaving all things with Him, conscious that He held the destinies of the nations in His hands; and that He would overrule all things for the good of those that loved Him.

I baptized six persons during the time I was in Havre. In November, 1844, the Paris Saints were placed under my charge, and I visited them soon after, in company with Elder Lamoreaux. I remained in Paris several months. I could move about there much better than I could in Havre, it being a larger place, although I had to encounter the same difficulties while I was there. I made many acquaintances, but few would believe the Gospel; the major part of them were men who acknowledged no God, who felt no moral obligations; and still they flattered themselves that they were the men who would yet redeem mankind. But, alas! in what age have such men

secured solid and enlightened freedom for the people? Men who love not God cannot truly love the people, for a belief in God involves our duty towards Him, and our duty towards God includes our duty towards our fellow-men. Hence if they have overthrown one form of tyranny, it has only been to establish a greater in its room. Circumstances not allowing me to remain in Paris any longer, I returned to Havre.

In August, 1855, we had the pleasure of receiving a visit from Elder Dunbar, who was then President of the French Mission. During his stay in Paris and Havre, he cheered the hearts of the Saints in those places, and did them good; and he was enabled to understand the true state of things in France. These are a few of the many obstacles attending the preaching of the Gospel on the Continent.

The Saints in France are few, but faithful to the principles which they have embraced. By their obedience to the requirements of the Gospel, they know for themselves that Joseph Smith was a Prophet sent of God, and that the Book of Mormon is true. They have received the gifts and blessings promised by the Saviour to them that would obey the Gospel. Indeed, Peter spoke the truth when he said, "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Notwithstanding the unfavourable circumstances in which the French Saints are placed, they are still desirous of showing their faith by their works in helping to roll on this great work with their means. Oh! how thankful the Saints in this country ought to be that they are privileged to live in the midst of such freedom and religious liberty; in a land where they can worship God according to the dictates of their conscience, where they can be built up in their most holy faith.

Since I came to Dover I have been engaged in distributing French tracts among the men of the British Swiss Legion. There are a great many of them that read and speak French; several of them are interested in our principles.

By request of Elders Dunbar and Browne, I have got out some Bills announcing a course of French Lectures, so that those persons who do not understand the English may have the privilege of

hearing the Gospel in a language that they do understand. We intend doing our utmost to spread the principles of truth this summer; we feel like leaving no stone unturned. The harvest is ripe, but the labourers are few.

I must now conclude, lest I trespass upon your time, praying the Lord to bless the efforts of His people to promote the latter-day glory.

I remain your humble servant and brother in Zion's cause,

THOMAS LIEZ.

CAPE OF GOOD HOPE MISSION.

41 Charlotte Street, Glasgow,
April 26, 1856.

President Richards.

Dear Brother—According to a promise in a previous letter, I take my pen to note a few things in regard to the country, climate, and people of the Cape of Good Hope.

The colony is divided into the eastern and western provinces. Cape Town, the largest town in the colony, is in the western province, and situated on the south-west side of Table Bay. On the south side of the town commences the base of Table Mountain, which rises to the height of nearly 3,800 feet above the level of the sea; the upper half is nearly perpendicular. On the west side of the town is a point called the *Lion's Head*, which is nearly as high as Table Mountain, being the highest part of a mountain extending along on the north-west side of the town, which has the appearance, when at sea, of a lion lying on his belly.

Elders Walker and Smith, and myself went on this mountain, on the 23rd day of May, 1853, and organized a Branch of the Church of Jesus Christ of Latter-day Saints, in the Cape of Good Hope, consisting of us three as members. I there and then prophesied that the Church that day organized in the Cape of Good Hope, would roll forth in that land till many of the honest in heart would be made to rejoice in the everlasting Gospel. I rejoice that I tarried there long enough to see this prophecy literally fulfilled.

Cape Town has about 30,000 inhabitants. About one half are coloured people—being of all shades from a jet black to almost a European complexion. A

large portion of the coloured population were formerly slaves; but by an Act of the English Parliament, they were emancipated in the year 1838. Those of them called Malays, are Mahometans, and according to their religion, they are permitted to have and do have a plurality of wives. Sometimes the English who have emigrated to that colony, intermarry with them, and then adopt their religion. They are generally very quiet people, attending to their own business, though they occasionally practise witchcraft on those with whom they get offended. There is less drunkenness and licentiousness among them than among the whites, or Christians. I called on one of their priests a few days before I left the Cape. He treated me kindly. He said the Mahometans believe there have been six great Prophets on the earth of equal authority, for these six have given the commandments; they are Adam, Noah, Abraham, Moses, Jesus Christ, and Mahomet; Mahomet was the last one; no more are to come. He said Christ is coming again, and when he comes, we shall all see and understand alike. As he believed in the Old Testament, I asked him if it did not look reasonable that there should be a seventh Prophet, as seven is a Bible number? He acknowledged it looked reasonable, though he had never thought of it before. I then told him of Joseph Smith and of the visions given to him. He was anxious to learn more about him. I gave him a small tract in Dutch, giving an account of the visions of Joseph, as he could not read English, nor converse much in that language. It is my opinion that many of them will yet receive the Gospel. I believe they are the descendants of Abraham by his wife Hagar, that is, those who are the pure blooded Malays. They have long, straight, black hair, skin darker than the American Indian, and none of the Negro features in them. They practise circumcision on their male children, when they are about thirteen years of age; or from thirteen to sixteen. The Malays are scattered more or less through the whole colony. They, and the other coloured inhabitants, form a large portion of the population, perhaps nearly one-half.

The whites are principally English and Dutch, and their descendants. The English language is spoken more or less throughout the whole colony; yet, in many towns and among the scattered

farmers in the western province, but very little English is spoken; the white inhabitants being principally of Dutch descent. An Elder, to labour successfully among them in spreading the Gospel, should be acquainted with the Dutch language.

The English language is spoken more in the eastern province than in the western. It was settled more by the English, as the whites did not settle there much, until the colony came into the possession of the English, which was in the year 1806.

It is my opinion that there are some honest in heart among the Dutch in that land, who will yet embrace the Gospel.

An Elder to travel among them should be provided with a good horse, saddle, and bridle, and dress respectably. If he goes in this way, he can travel without money, and both him and his horse will be fed and lodged, and he will be provided for much better than he would be were he to go on foot, as has been the practice of Elders in this country and in America; because, if he should go on foot, they would look upon him as some poor vagabond. Their ministers all ride on horse-back, and they expect to see every man that preaches the Gospel, when he travels, ride a good horse; and they have a great respect for preachers of the Gospel.

The winter there, which is at the time of our summer months here, is the rainy season, and the season in which the agriculturist must grow his vegetables and grain, unless he has low moist land, or land that can be irrigated; for the summer is very dry and hot, there being little or no rain.

The rains in the western province generally commence in April, and continue more or less until November; though there are many beautiful, pleasant, fair days in the winter season.

Occasionally there is a light frost on low land in the winter, and sometimes snow on the surrounding mountains. All kinds of tropical fruits grow in the colony, such as oranges, lemons, &c.

Wine and raisins are manufactured from grapes that grow in the country, which are plentiful in the western province, though many vineyards have gone to ruin since the abolition of slavery. The wine is generally cheap, and is much used by those who have emigrated there from Europe, causing much drunkenness, and a hindrance to the spread of the Gospel.

The natives of the country are not so much addicted to drinking as are the emigrants from Europe. The grape is the best fruit that grows at the Cape. It is a great country for flowers. Trees and shrubbery grow rapidly there. There is a tree there called the Gum-tree, brought there, I believe, from Australia or New Zealand. I have seen them, only 10 years old, 80 feet high, and 3 feet in circumference at the bottom. They make excellent timber which is sometimes used for masts for ships. If they would grow in the Valley as they do at the Cape, we could soon have plenty of timber there. I sent some of the seed on when the *Enoch Train* sailed.

The climate of the Cape of Good Hope is weakening to the constitution of all who are raised in a cold climate. I found it had that effect on me. I feel much stronger since I came to this country. The climate is called very healthy for a warm one. The air is pure, and the natives live to a good old age.

I find I am making this communication too lengthy; I will therefore close by promising another slice on the same subject at some future time.

That the Lord may bless you is the prayer of your brother in the kingdom of peace,
J. HAVEN.

Varieties.

AMBITION is but avarice on stilts, and masked. God sometimes sends a famine, sometimes a pestilence, and sometimes a hero, for the chastisement of mankind; none of them surely for our admiration.—*Landor*.

THE total number of paupers in England and Wales in receipt of relief (in-door and out-door) on the 1st of January, 1856, was 876,655, being a net increase of 26,202 since the 1st of January, 1855. The number of able-bodied paupers of both sexes (exclusive of vagrants) on the same day was 152,174, showing an increase of 7,674 during the year. The total amounts expended in the relief of pauperism during six months of the years 1854 and 1855 were £1,946,208, and £1,975,832, respectively.